

involved relationships of our "Neanderthal" cousins. Then, working back in time, we have a review of the nature and status of *Pithecanthropus* (which of course includes Pekin man), a masterly discussion of the *Australopithecinae* — the South African remains which throw such an interesting light on the structural stages through which the immediate precursors of true men probably passed; and finally a short chapter on the origin of the *Hominidae*.

The book is short, and, while it is based on a firm foundation of biological principles, it is confined strictly to the subject announced in the title. The evolution of the brain, and the comparative study of behaviour, both essential for the full understanding of the development of man, are consequently omitted. If the author ever felt able to double the size of the book, and to include these topics, we should be even more in his debt.

This is perhaps too much to ask. But in the second edition of the book it may be hoped that the sixty-nine footnotes, most of which are long and important, will be included in the text. Perhaps too, Professor Le Gros Clarke will then feel able to go a step or two further in rationalizing Hominid nomenclature. The subject suffers chronically from the penchant of anthropologists for taxonomic "splitting." The reviewer, being an ordinary zoologist, is on the whole a "lumper." Professor Le Gros Clarke already recommends putting all the *Australopithecinae* (a mouthful we could do without) in the single genus *Australopithecus*. Whill, he perhaps, eventually put all the more recent Pleistocene men in *Homo*, as Mayr has proposed, and divide this genus into, perhaps, three species? He is obviously not of the school which revels in inventing a new genus every time an unusual molar turns up, or in proliferating polysyllabic Latin names with every discovery of a new minor variant. Another knotty feature of taxonomy is the question of metrical variation within a species or sub-species. We are rightly warned against fancy statistical interpretations based on inadequate evidence; but perhaps an expanded edition might include something

more on the distributions of continuously variable structural characters.

There are twenty well-chosen line illustrations, and an excellent bibliography of 127 references. Despite the appalling price, many teachers, students and others will be in the author's debt for writing this book.

S. A. BARNETT.

CRIME

East, Norwood. *Sexual Offenders.* With extracts from *The Psychological Treatment of Crime* by East and Hubert, A Postscript on *Sexual Perversions* by Desmond Curran and an Epilogue by Clifford Allen. London, 1955. Delisle. Pp. 101. Price 10s. 6d.

IN this book, it is the sexual aspect of the emotional force when it is out of line either with the physical norm or the accepted socio-ethical pattern which is under consideration. In *Sexual Offenders*, the late Sir Norwood East is examining the causes and consequences of modern man's misalignment with both Nature and Society and the interrelatedness of the two.

The question immediately arises in a study of this sort, "What constitutes the normal man?" Physically speaking he is a man whose bodily development is in line with nature and her purposes. Socially speaking he is a man who has brought this body and its purposes into line with his own needs and with those of his fellow creatures. When, therefore, his physical norm is in harmony with the social ethic of his particular society, a man may be adjudged normal. To be out of tune either with Nature or Society or both constitutes abnormality. In many people this norm is never fully attained and rarely sustained but the deficiencies are so slight that adjustment is made in other ways, but with some the deviation is so great that Society has to take repressive steps in the interests of the community as a whole.

In this book the author sets out his observations resulting from many years of

study of sexuality in general and of abnormality in sex in particular. He points out that normal sexuality is the mainspring of that *élan vital* which spurs both men and women on to the realization of the full and satisfying life and reminds us that we should be cautious in passing judgment on the sexual offender since we, ourselves, may not be competent to judge. He says: "Sexual offenders are more often liable to be misjudged by prejudice and ignorance, perhaps, than the majority of criminals and bias is almost inevitable if their conduct is reviewed solely in the light of the assessor." He goes on to warn us that things are not always what they seem "... in sexual offences the element of seduction may emanate from the victim."

With regard to homosexuals, he says that the picture sometimes changes with the perspective and that morality may change with time and place:

Our Social System is only one of many alternatives and it is far from perfect. Formerly homosexuality was encouraged by the Greek states to strengthen educative influences for cultural purposes and to make a special military system more cohesive and effective.

There is also an interesting and sympathetic study of the sexually criminal offender which emphasizes some of the possible causes, physical, psychological and environmental, of his asocial conduct and gives statistical and historical data about various forms of perverted and illegal sexual offences.

Sir Norwood strongly endorses the present trend towards the remedial and away from the purely punitive in prisons and other corrective institutions and feels that the sexual offender, perhaps more than most, is a sick man for whom the big stick is not of much use:

In the insane, the penalty may be ignored, unrecognized or welcomed.

In the majority of psychopathic personalities and psychoneurotics the penalty may be clearly appraised, but is outweighed or obscured by the urgency of the desire to commit the illegal act.

The physique of the offender may be a factor when physical development is precocious and much in advance of mental growth.

He advocates isolation and treatment for the socially sick sexual offender in colonies:

The medical treatment of these . . . offenders in a special penal institution administered on colony lines with psychiatric treatment when required would enable much needed research to be carried out.

Dr. Desmond Curran's admirably realistic postscript suggests that in most cases if you don't reach for the stars you may get the moon and that with sympathetic treatment the competent psychologist can often condition the ego-ideal into a morally conforming asset. He quotes Dr. Johnson: "Where there is shame there may yet be virtue." He warns against the illusion that there is an easy cure for anything but adds, "it is reasonable to reassure the majority that any indulgence in antisocial activity is within their control."

Clifford Allen's epilogue strikes a grim note of warning about the inadequacy of the machinery in existence to-day for the private treatment of the psychoneurotic patient of slender means and for the convicted sexual offender who is in custody.

What the author of this book and his colleagues seem to contend is that of the three basic forces which lie behind all men's activities, the aggressive, the acquisitive and the emotional, the last named is the first to come, the last to go and is often, both in sickness and in health, at the root of the other two. Society would, therefore, be well advised to turn its attention to the urgent need for greater research as to the causation, nature and cure of emotional imbalance as manifested in sexual neurosis.

JOHN NICKELS.

Hoyles, J. Arthur. *Religion in Prison.* London, 1955. Epworth. Pp. 146. Price 10s. 6d.

THE story of the English prison from mediæval times to the present day is the story of the major changes in social outlook which have influenced all penal modification in Western Europe during the last four hundred years.

In his book *Religion in Prison*, J. Arthur Hoyles examines this trend with his eye